A U M

Our only talisman lies in that concentration of moral force which we call conscience, that small inextinguishable flame of which the light is duty and the warmth love. This little flame should be the star of our life. —*Amiel's Journal*

THEOSOPHY

Vol. XXXI | February, 1943 | No. 4

COMPROMISE IN SCIENCE AND RELIGION

EVERY epoch of intellectual and moral history has its attempts at synthesis of the ideas of religion and the ideas of science. Some of these efforts attain a degree of plausibility which makes them acceptable to many, as was the "natural religion" of the liberal theologians of the early nineteenth century in England. But so soon as another great step in scientific progress is accomplished, new difficulties emerge, and the task of "reconciliation" has to be done again.

The impact of the Darwinian Theory of evolution presented the theological world with a vast amount of new facts, all of which had to be assimilated or explained away in terms of religious ideas—an undertaking which met with little, or at best, indifferent, success. To date, it has always been religion that has given way before the facts, or supposed facts, of science. Christianity, in fact, today retains so little of its former complicated structure of doctrine, that a so-called "liberal" rendition of Christian truth would hardly be recognized by the Christians of a few centuries ago. All that is left of Christianity is a nebulous conception of God, the personal life of Jesus as an ethical paradigm, and the doctrine of divine love as the characteristic of both Father and Son. In all other respects, modern protestant Christianity accepts the authority of Science as final, and is even relieved to be free of the obligation of taking literally many of the Biblical absurdities that were once held to be infallible Truth.

Such concessions as have been made by science to religion are in the nature of a growing humanitarian spirit, and a more tolerant agnosticism, rather than any admissions of error. These concessions, moreover, are not in response to appeals from religionists, but spring from the perception that unless mankind develops into a less destructive species, it will destroy itself. Hence the strong social coloring in much of the scientific literature of the past decade. Hence, also,

the serious searching of the possibilities of some sort of scientific religion by several of the leaders in scientific thought.

Occasionally, some scientist, like Arthur Holly Compton, will lean so far in the direction of religion as to accept the personal God, which rejoices the Christian community beyond words. But Dr. Compton has few converts among his more eminent colleagues, the viewpoint of real scientists having been forcefully expressed at the 1940 Conference of Science, Religion and Philosophy by Albert Einstein. The great physicist warned the shocked professors and preachers that the personal God idea is one of the most serious defects of our Western culture.

Certain religious leaders have lately become so "liberal" that they no longer seem to believe in much of anything except "goodness" and "love," with the result that they are neither scientific nor religious, having obtained by their compromise only the weaknesses of the two points of view. Nevertheless, the superficial appearance of unity between science and religion has for several years been complacently taken for genuine reconciliation by many wishful thinkers. Preachers have echoed the words of scientific leaders in the pretence or pious hope that their congregations would feel that no conflict exists between science and religion, and the less critical of the scientific fraternity have hoped to gain conventional acceptance and popularity by acknowledging the validity of religious doctrines in the field of "faith." The general result has been a popular assumption by the man in the street that he is under no necessity of choosing between science and religion—the two are "complementary." This view is welcomed because it requires no thought on the part of the individual, but is simply a type of the many compromises human nature indulges in, given the slightest justification.

For a scientist to speak out against this false unity is, then, a service to society. In *Fortune* for December, 1942, Julian Huxley, grandson of Thomas Huxley and leading contemporary biologist, challenged the view, earlier set forth by *Fortune* contributors, that "the truth of God and the truth of the scientific world are complementary." He states the scientific view in three propositions:

> The supernatural is in part the region of the natural that has not yet been understood, in part an invention of human fantasy, in part the unknowable.
>
> Body and soul are not separate entities but two aspects of one organization. . . . Matter and mind are two aspects of one reality.
>
> . . . we have no longer either the intellectual or the moral right to shift . . . responsibility from our own shoulders to those of God or any other outside power.

The first two statements need to be further developed before they can be critically examined from the Theosophical point of view, but the meaning of the third is clear: Science can have naught to do with the concept of a personal God. "Outside powers" of the Jehovistic variety are absolutely incompatible with the scientific concept of impersonal law, and no real scientist will ever admit a personal creator into his cosmology.

Thus a scientific religion, such as so many modern writers are demanding, will have to be founded on a pantheistic conception of Deity. This is the test of true religion from the scientific point of view. But what of science? What must science accept in order to participate in the religious spirit, honestly and effectively?

If we elucidate the other propositions offered by Mr. Huxley, in terms of his earlier writings, we find the assumption that chance plays a large part in the formation of human character. He disposes of reincarnation by arguing that the "shuffling" of the genes in the meiotic process which follows fertilization of the ovum is sufficient to account for the traits and endowments of the man to be. Thus immortality, as part of the "supernatural," is that part Huxley names "an invention of human fantasy."

Why are scientists so prejudiced against immortality? Actually, there is no scientific fact that can be arrayed against the idea of a life of soul, nor are there any implications in the teaching of reincarnation or any other concept of immortality that in any way threaten the progress of scientific inquiry. The real reason for this scientific opposition lies in the long association of the idea of soul with a personal god who was considered its creator. In other epochs, such as the period of the Orphic Mysteries, of Pythagoras and Plato, scientists took the existence of soul as seriously, or even more seriously, than the existence of matter. This historical fact may be taken as evidence of the prejudice of modern scientists, although the latter would simply claim that the ancient scientists were credulous believers.

Has scientific scepticism run its course? Is the experience of that "plane" or state of mind sufficiently exhausted, so that the minds of intelligent men may soon be raised to other possibilities? Are such minds now to become sceptical of their scepticism with a wise impartiality that will reject no reasonable avenue of inquiry? There have been other times when an approximation of the true union between science and religion was achieved. The German Transcendentalists of the late eighteenth and early nineteenth century joined scientific rigor in thought with a reverent pantheism, and these themes found still clearer expression for the common man of the New World in the

works of Emerson, Thoreau and Alcott. What was lacking in this synthesis of a century ago? Reincarnation was implicit in these doctrines, Karma explicit, and the ethical quality of the transcendentalists left little to desire.

The rush of materialism which followed the Darwinian revelation in Biology, and the Marxian solution of social problems, soon made the vaulting idealism of Emerson appear as a species of poesy. It lacked, for the educated man, the substance of *fact*. Pre-occupied with the endless data of the growing science of biology, the nascent social sciences, and the impressive demonstrations of physics, the typical scholar, laboratory worker and technician could sense no reality in the fine-spun beauty of Transcendentalism. Lin Yutang, writing in the *Atlantic,* speaks of the importance of this transition:

> It would be interesting to study how the professors of the humanities started the rout from their moral fortress and fled in fear of any distinction of good and evil or even moral emotions of any kind; how they came to live in mortal terror of taking sides and trained their minds to see all things objectively as mechanical phenomena, to be analyzed and explained and compared; how they ultimately came to be moral bats, disclaiming all judgments of morals and fearing moral platitudes like poison, and eventually had an abhorrence of the human free will and successfully eliminated conscience from their scholarship. . . . Since there is no way of tackling the problems of good and evil by either percentages or statistical charts, the problem must remain unsolved and ignored.

Had the pantheists of the nineteenth century possessed scientific facts such as those offered in *The Secret Doctrine* to buttress their idealistic teachings, and had the intellectual world possessed the open-mindedness to recognize the structural value of occult science in relation to ethics, the course of nineteenth century thought might have been radically different. As it was, the growing social injustices of the industrial revolution brought emotional support to the "scientific" socialism of Karl Marx, ending the epoch of idealism in historiography instituted by Hegel. There were too many gaps in speculative metaphysics between the ideal conception and everyday reality. So with the spiritual conceptions of the early evolutionists like Alfred Russel Wallace. The points where a spiritual system of evolution were tangent to the sphere of observed facts seemed too few; only an H. P. B. had the knowledge to write with a vision before her of *both* sides of the veil of matter, and to illustrate by almost countless specific examples the way in which the higher laws of causality are reflected in the phenomenal world.

(To be concluded)

OCCULTISM VERSUS THE OCCULT ARTS

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."

—MILTON

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(*a.*) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(*b.*) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement.

NOTE.—This article was first published by H. P. Blavatsky in *Lucifer,* May, 1888.

Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediæval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding æons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—*breaking* "of the laws of nature," notwithstanding—while believing firmly in the *miracles,* because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the

scientific "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya,** knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya,* the "great knowledge" the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya,* knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i. e.,* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences —perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts.* But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism,

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*"The *Yajna,"* say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from *'no* beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's *Aitareya Brahmana.*

"This *Yajna* is again one of the forms of the Akasa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER."—"Isis Unveiled," Vol. I. Intr. See *Aitareya Brahmana,* Hauge.

the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart

is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break,* the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship. . . .*

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay

within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? . . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal.* The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to

the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT forever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds of thousands of lives for that of the child of her heart? and

*Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one, and* is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves,* near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism,* not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust,* must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in :—

"Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum.* Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and æons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy

they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity —"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno,* over whose portal Dante read the words:—

Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente. . . . .

THE IDEAL LIFE

The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the two-fold force, that is, by the close union of *Buddhi* and *Manas* in every re-birth or personal life.

—H. P. B.

ALL EXPERIENCE

WE are taught that the Self of Man must go through all experience during its cyclic pilgrimage; even unto contact with every atom in manifested space.

This has meant various things to various men. To some, perhaps, it has appeared as sanction for unseemly but desired excursions. To some others it has seemed like a threat that one must yet pass through every dungeon and torture chamber. These men have missed the companion axiom: "When the lesson is learned, the necessity ceases." The experience of life is not had that we may enjoy therein; neither is it had that we may suffer. It is a necessity only for spiritual learning. Thus, any particular phase of it, whether of joy or pain, inevitably comes to an end when the lesson hidden within comes to light. That we "learn" something in ordinary terms from most of our experiences signifies nothing. The "learning" is in terms of pain and pleasure, and shines falsely, luring us but to deeper ignorance.

Do we not observe that time and time again, in the case of "good" Theosophists as of others, the rotating wheel of the seasons brings back over and over again a patch of sharkskin to rip the skin off some ancient sore spot? Is that not Nature's way of saying that that lesson is still to be realized?

At this stage of our Manvantara, few experiences of body and mind can be new to any being. They are dead repetitions of the past, bringing with them the recurrent penalties of refusal to learn, wrought out in soul-weariness on the treadmill of psychic habit. An experience becomes "new" and alive the moment we see its meaning.

Every self-observant man must often feel shut in, frustrated, upon contemplation of the vast areas of ignorance and futility within his own nature. Nevertheless he has "learned" at some time every skill and feeling possible to man. Where learning has been real, his mind and understanding now enter with facility and at will whenever need arises. He feels no frustration of self. In those regions he walks with kings or wears the beggar's robe, with equal ease. The only "forbidden" phases of life, those which he can in no way understand and the living of which he thinks he could not endure, represent his *terra incognita* and the necessity of his future.

The infallible marks of incompletion are *fear and hate,* in all their disguises, all their ramifications, all their aspects and intensities. He who does not fear cannot be feared and so cannot be hated. He who

does not hate cannot be hated and so cannot be feared. Before the soul's pilgrimage is done, everything once hated must be understood, all experience once feared must be mastered.

Do we insist upon victorious triumph over troublesome neighbor and threatening enemy? Then we must let them have their fun in turn over our own prostrate body. Do we insist on love, and seize ease in life? Then must we be resigned to some life of lonely shadow while our beaten rival rejoices; and to blisters and callouses while our former servants ride the chariot.

Will we learn this willingly, hence quickly and easily? Or shall we learn it only through the grinding mill of æonian repetition?

THE TRUE RENOUNCING

What we are to endeavor to understand is how to renounce the fruit of our actions. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had. No matter in what direction we see ourselves acting, we perceive how difficult it is to be true renouncers. And we cannot hope to reach the perfection of this better sort of renunciation through action, in the present life, be it the one in which we have begun, or be it the twentieth of such effort. However, we can *try,* and such is our duty; if we persevere, the tendency toward the right understanding will increase with each life more rapidly than would otherwise be possible. —W. Q. J.

SCIENCE NEWS AND NOTES

Mind and Medicine

EVIDENCE continues to accumulate in support of H. P. B.'s statement, "The influence of mind over the body is so powerful that it has effected miracles in all ages." (*Isis*, I, 216.)

Ten years ago, in the pamphlet, *The Laws of Healing*, it was stated:

> There are physicians well aware that cancer is often preceded by a morbid psychic condition, sometimes years before any tumor appears. Lymphatic complaints trace to disturbances in the psychic organism. The difficulties encountered by physicians in dealing with certain forms of anemia might largely be obviated by considering their possible psychic causes. The so-called "tubercular psychosis" may be more of a cause than an effect, and tubercle bacilli only phenomena of association—just as the various destructive micro-organisms which appear with death are not its cause (p. 4).

Recent experiments, summarized in the *Reader's Digest* for October, 1942, have broadened the recognition of the mental and psychic factors in disease:

> Dr. Flanders Dunbar and associates at the Columbia-Presbyterian Medical Center in New York City studied 1500 patients suffering from a variety of illnesses. An emotional upset lay at the root of more than half the cases. At Johns Hopkins, Dr. G. Canby Robinson examined 50 patients who complained of nausea or stomach pains; he could find a definite organic reason in only six cases. The rest were literally worrying themselves sick. . . . A study of mucous colitis patients made at Massachusetts General Hospital showed that 92 per cent of them were harried by worry and emotional strain. . . .
>
> For years it has been known that anger can send our blood pressure sky-rocketing. And now doctors suspect that a prolonged state of anger bottled up inside ourselves is often responsible for "essential hypertension," a form of chronic high blood pressure which has no apparent physical cause. . . .
>
> A study of 100 tubercular patients revealed that those who were emotionally disturbed had a swifter form of the disease than those free of strain. Other studies have shown that many cases of diabetes have suffered from severe emotional shock; that arthritic attacks frequently run parallel to acute mental upsets; that worry can accelerate tooth decay. . . .
>
> Dr. Dunbar and her assistants treated 121 patients with heart trouble and spent from one to 36 hours with each of them, discussing their emotional difficulties and pointing out ways of living that would bring them peace. The genuinely damaged hearts were not miracu-

lously repaired, but in nearly every case the painful symptoms ceased. Furthermore, the records of patients followed up for several years show no recurrence of attacks.

During the last war, British medical men ranked heart disabilities second among ailments in the military forces. These cases were tagged D.A.H. (Disorder Affecting the Heart), which ambulance men referred to, with intuitive accuracy, as Desperate Affection for Home. . . .

"Once again," writes Dr. Franz Alexander, "the patient as a human being with his worries, fears, hopes and despairs, as an individual whole and not only as the possessor of organs, is becoming the legitimate object of medical interest." It is more important, progressive doctors now insist, to know what sort of patient has a disease, than what sort of disease the patient has.

Studies conducted at New York Hospital and Cornell University Medical College by Capt. Stewart Wolf, Army Medical Corps, and Dr. Harold G. Wolff of New York, led to the following conclusion:

It appears likely, then, that the chain of events which begins with anxiety and conflict and their associated overactivity of the stomach and ends with hemorrhage or perforation is that which is involved in the natural history of peptic ulcer in human beings. (*A.M.A. Journal,* Oct. 31, 1942.)

An extensive study in *Fortune,* December, 1941, indicated:

The view of most modern specialists is that peptic ulcer is not a disease with a separate local identity but instead is a physical symptom of a profound psychological disturbance. Thus it may be *treated* medically, but its *cure* is apt to wait on psychiatry.

Directly apposite to the above-quoted conclusions of modern science are two statements by H. P. B. and W. Q. J. respectively:

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to engrave. This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. (THEOSOPHY XXXI, 11.)

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin. (THEOSOPHY I, 550.)

Health Culture remarks as follows:

Religion has the power to heal because religion takes out of people's lives the one thing which primarily causes sickness, and that is hate

and ill-will. A distinguished physician in Boston made the statement as a result of a long series of experiments, that 80 per cent of the sick people who came to his hospital had obvious hates and resentments. It does not follow that every time a man becomes ill it is because he hates somebody. But the number of people who are made ill because of holding a long-sustained grudge or vindictiveness in their hearts is a very high proportion. (*Fact Digest,* September, 1942.)

Dr. Mark J. Schoenberg, of the National Society For the Prevention of Blindness, issued a warning on the relation between emotion and glaucoma, one of the most dread causes of blindness.

Glaucoma was Milton's trouble, is depicted on old engravings showing that it was a common eye trouble, and seemingly goes back to man's earliest history.

Worry, grief, hate, fear, anxiety and excitement, all, the Society declares, are liable to make glaucoma worse. Hence a special warning is issued for those persons who have the trouble, even in incipient form, to be careful about controlling their reactions to war.

Dr. Schoenberg says that when a person has a dormant case of glaucoma, the nervous tension and emotion of reading or listening to war news may cause the condition to become active and suddenly acute. (Oakland *Tribune,* July 13, 1942.)

All of which is interesting in view of the continuous propaganda from those whose sole idea is that the instillation of hatred is essential to military victory.

These studies of modern medical scientists indicate that it might be closer to the truth to say that a nation really imbued with hatred would become a nation of invalids long before lapse of the time necessary for a modern war to be settled in the field.

On the question of whether hate is a help, DeWitt Mackenzie in the Oakland (Calif.) *Tribune* for Sept 3, 1942, remarks as follows:

Dr. A. H. Martin, of the Institute of Industrial psychology, Sydney, Australia, has called the turn on this proposition. He says soldiers into whom blood-lust and hatred are instilled in training are likely to suffer from intellectual blackout. He approves the recent order by British Army commanders that the use of strong language in attempts to produce blood-lust and hate during battle-training must be stopped.

There is no doubt, Mr. Mackenzie goes on to say, of the danger of trying to make troops savage:

Hatred is one of the most unbalancing of primitive emotions. The soldier who is obsessed with it is the one likely to be killed, and the commander likewise afflicted would be unsuited for leadership.

I've seen a mighty lot of killing in war, and my experience is that with rare exceptions a soldier has a rather impersonal feeling in carry-

ing out his job. He dispatches his man as he would a dangerous animal which is threatening him.

The metaphysical aspects of health and disease should be considered in the light of the following pasages from *Isis Unveiled:*

> The divine light through which, unimpeded by matter, the soul perceives things past, present, and to come, as though their rays were focused in a mirror; the death-dealing bolt projected in an instant of fierce anger or at the climax of long-festering hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object—offender or victim—all have to pass through that universal agent, which under one impulse is the breath of God, and under another—the venom of the devil. It was *discovered* (?) by Baron Reichenbach and called OD. . . . (*Isis,* I, 145-6.)

Odic emanation, says Madame Blavatsky (*Isis,* I, 395), is "but another form of the *akasa,* the electricity, or life-principle."

> The next point for the physiologists to verify is his [Paracelsus'] proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition.* What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off, is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms. (*Isis,* I, 169.)

In *Science,* Sept. 4, 1942, is printed a file of certain correspondence between the Editor, J. McKeen Cattell, and the Chief Postal Censor of the United States, concerning certain elisions made from copies of *Science* mailed to foreign countries. Two of the suppressed passages had to do with health matters.

Dr. Cattell quoted a decision of the Secretary of War in 1917:

> Gorgas is entirely opposed on general principles to withholding the publication of Bull's discoveries, but he wished me to lay the matter before the Secretary of War, so we both saw Secretary Baker. The Secretary took at once the humane view and said that we should

not consider for a moment holding back such a life-saving discovery on the ground that the enemy could also make use of it. I was very glad that both the Secretary and the Surgeon General without any hesitation took this position.

Col. Corderman, Censor, explained that one of the passages, having to do with the prevention of heat prostration, if restricted from foreign publication, would give our troops an advantage in the desert. Another was a method of preventing mercury poisoning in mines, and knowledge of it might be of advantage to the enemy's production.

Col. Corderman refused to make any concession. In further correspondence Dr. Cattell wrote as follows:

> *Science* has, of course, refrained from printing any material concerning improvements in explosives or poison gas or any other matter that might promote the efficiency of the armies of the enemy. But it will be a tragedy if American scientific journals are forbidden to publish information that might promote health or limit disease among the people of the countries with which we are at war. It has always been the fine tradition of the medical profession that a physician will do all he can to save lives, even of criminals. It would be appalling if in a war intended to promote freedom and international goodwill, the publication were prohibited of articles on evidence of medical knowledge.
>
> To withhold publication of information that might lead to the promotion of health or the limitation of disease would be a betrayal of the ethics of medical men handed down from past generations.

Dr. Cattell secured the support of Prof. Eisenhart of the National Research Council for his stand, and called attention to the fact that he now had conflicting decisions from two Governmental agencies. Col. Corderman, in reply to suggestion that he might appeal the decision, stated that there was no body to which appeal could be made, and that the censorship decision was final. He appended the Presidential order by which the censorship was established and given "absolute discretion."

Dr. Cattell questioned the wording of the Order as applying to periodicals and added:

> You tell me that action taken by your office is final and that there can be no appeal. Surely there can be an appeal to the Censorship Policy Board and also to the Courts. It seems rather futile to refer you to the first article of the Bill of Rights, which provides that there shall be no suppression of freedom of the press. If the Constitution seems to be violated, there can be an appeal all the way to the Supreme Court of the United States.
>
> I have, however, no wish to discuss matters that should be taken up by the American Association for the Advancement of Science, the American Medical Association, the Publishers' Association and other

bodies, for your rulings concern not only *Science* but all publications of the country.

The correspondence closed with a somewhat sharp summary of the position by Corderman, without recession from the original stand.

The *New York Times* then entered the controversy in part as follows:

> Scientists in general and physicians in particular will be disturbed by the correspondence which has passed between the postal censor and Dr. J. McKeen Cattell, editor of *Science,* and which appears in the current issue of that journal. That censorship in war is necessary no one will deny. But was the censor justified in deleting from *Science* an item on a new sulfa drug which can be used with good effect in such intestinal infections as dysentery, because our enemies in tropical regions might learn how to return the afflicted rapidly to the fighting lines? From time immemorial military surgeons have made no distinction between friend and foe in dealing with wounds and disease. In 1917 both the Surgeon General of the Army and the Secretary of War decided that for humanitarian reasons publication of information about an antitoxin developed in this country to combat the bacillus of gas-gangrene, then highly destructive on the Western front, was permissible. Thousands are now dying of typhus in occupied Middle Europe, but if the censor has his way they cannot be saved by the dissemination of any new knowledge acquired here.
>
> We detect no such narrowness of view in the few German medical and scientific publications that have reached this office since the attack on Pearl Harbor, nor in the pages of *Nature,* which is apparently permitted to exercise its discretion, and which prints communications of the very type that have been expunged from *Science*. . . . Some of the material to which the censor objected in the case of *Science* had been published in newspapers from Maine to California, so that nothing whatever was gained by deletion. To make matters worse, there is no appeal from his decision.
>
> Probably Dr. Cattell is right in holding that the editors of scientific periodicals are better judges of what may or may not be of value to the enemy than technically incompetent postal authorities. If the policy to which he objects is carried out consistently, new scientific books and periodicals must be suppressed. Astrophysicists, biologists, plant and animal breeders, organic chemists who are trying to isolate vitamins and hormones, designers of new electron microscopes, inventors of materials that will resist fire, mathematicians who devise technique that can be applied in solving the problems of designing engineers—all make discoveries that have some application in totalitarian war.

The ultimate effect of this principle would be a science as "national" as history.

ROUNDS AND RACES

QUESTION: Why is so much space taken up in the *Ocean of Theosophy* with discussion of the Globes of our Planetary Chain, Rounds, etc.? Can a study class get any practical meaning out of the study of rounds and races? This is not asked in criticism of the author of the *Ocean,* but rather as something which must naturally occur to many new students of Theosophy. Could not all available time be better spent in learning the ethics of Theosophy, which were given paramount importance by H. P. Blavatsky?

Answer: The ethics of Theosophy as counsels of right conduct are the same as those of the majority of religions and philosophies. As W. Q. Judge himself has written, "Right ethics are forever the same." But to this he added, in Theosophy is to be found "the philosophical and reasonable basis for ethics." The *logical* basis for Theosophical ethics lies in the doctrines of Karma and Reincarnation. However, from both a philosophical and a scientific point of view, Karma and Reincarnation are descriptions of process, a part or a reflection of a theory of cosmic and human evolution.

The present age of empiricism and materialism is characterized by a lack of popular interest in religious moral counsels and moral philosophies. It might be significant to correlate this fact with the observation that religions of western civilization have been notably lacking in description of any form of universal evolution. The science of our age takes a certain pride in considering itself amoral because it divorces itself from abstract moral and religious recommendations. Actually, it is far more a theory of morality than is Christianity—because its whole structure of concepts in relation to the growth of nature and of man has implications as to what is intelligent or "right" conduct. Many typical modern scientists will justify conduct flowing from hate, fear or anger on the basis of a natural and inevitable structure of survival—"the only consistent factor in human evolution." No use to exhort a man who is frank in such justification to do good to others before he does it to himself. His reply will be that according to his theory of evolution there would be no growth without the egocentric urge to survive at the expense of others.

Suppose, then, that such an individual is presented with the ideas of Karma and Reincarnation. He will realize at once that these ideas are inseparable from a concept of independent soul evolution, in which he sees no reason to place faith. He will restate his confidence in the stock materialistic explanations of the origin of the world and man,

and wish to know how Karma and Reincarnation could fit into such "proven" descriptions of the evolution of our present natures. It is necessary to suggest to him an alternative description of evolution equally considerate of the facts described by science which at the same time offers rational explanations of other facts now shunned by science because they refuse to blend with determinism. Neither science nor Theosophy is complete without the evolutionary philosophy embracing rounds and races.

The very arrangement of the *Ocean* text shows that Mr. Judge considered the Theosophical doctrine of rounds and races as the root of all further teachings in respect to the principles of man or the primal nature of soul. To understand evolution, we must realize that it, as all things else, is a matter of balance and proportion. By studying the rounds and races the theosophist begins with an idea of universal proportion in respect to the forms which life takes on in evolution. From this general beginning with the universal as *suggested* background the student can turn to the most particular of all particular applications—a study and consideration of the septenary elements in himself. Only as he grasps the nature of the universal in the particular, or, in this case, the bearing of sevenfold cosmic evolution upon the elements of his own nature, is he fitted to appreciate the vastness, sweep and meaning of evolutionary development. In the attainment of this stage of knowledge, reasoning from the assumption of a sevenfold universe has blended successfully with immediate intuitions as to his own nature. The student is then able to give an explanation of the facts known to science and of the unsatisfactory nature of the theories usually produced around them.

In a practical sense, the primary value of Theosophy is its ability to create true educators. To be an educator one must ever grow towards a universal point of view. The importance of a universal scheme of evolution should, then, be obvious.

The particularized and proportionately rather lengthy treatment which Mr. Judge gives the subject of evolution in *The Ocean of Theosophy* serves other functions as well. Numerous carelessly made misinterpretations of H. P. Blavatsky's writings on the subjects were afloat in many Theosophical and pseudo-Theosophical circles. The temptation was great for turning the drama of evolution into fascinating fairy tales and for the establishment of a new and more elaborate order of superstition. Hence existed materialized descriptions by various Theosophists of the "beings" who were said to have played an active part in the transitions through global evolution.

Finally, let the student note carefully the times when he may have turned in his own mind to some implication of Theosophical cosmic

evolution to answer one of his own questions for himself. The doctrines are regularly studied as part of *The Ocean of Theosophy,* but often only their difficulty and seeming lack of relevance to everyday life is apparent. If these doctrines were not studied so persistently, however, the thinking student would be the first to assert the incompleteness of the philosophy, for he would often feel the need of them when trying to explain problems related to the origins of man. Some knowledge of the rounds and races is thus of great unconscious value to the casual student or inquirer, while for the serious Theosophical educator such knowledge becomes a conscious source of confidence.

The Noumenon of Matter

Some years ago we remarked that "the Esoteric Doctrine may well be called the 'thread-doctrine,' since, like *Sutrâtman,* in the Vedanta philosophy, it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all." We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science;* nevertheless, it is a fact.

Science is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito,* can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond.* Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its SUB-*stance*—the noumenon of evanescent matter.

—H. P. B.

AMONG YOUTH-COMPANIONS

SENIORS! It hardly seems possible that we've been three years at college, does it?" asked Gail of her chum, Alice. Their final year was just beginning, and the two girls were talking over the results and values of their college life so far.

"Four years ago today," said Alive in a reminiscing tone, "when I first arrived here, college was to be my 'great adventure.' And I have not been disappointed, for I have unlocked many doors to wisdom. Oh, not all of them, or all at once, of course. I knew they would open only one by one, but that they *would open* to me finally, I had no doubt."

" 'There are the powers of all nature before you; *take what you can,'* " Gail repeated softly.

"What's that?" inquired Alice curiously. "It sounded as if you were quoting."

"I was," said Gail. "That was what a Great Teacher once said: 'There are the powers of all nature before you; *take what you can.'* Doesn't that mean that anyone may acquire a more perfect knowledge, if he *wills* to? I began college with your idea, too. Here, I thought, would be my golden opportunity, not so much to 'get an education,' as to educate myself! I wanted to cultivate my mind myself, as far as possible."

"It looks as if every college student educates *himself,* when all is said and done," Alice remarked. "Ever notice how each one gets his own individual education, so to speak? No two of us learn the same thing from the same class. You wonder sometimes if we even hear the same words! Each takes in what his mind is open to. And one lecture becomes as many different lectures as there are students to hear it!"

"Yes," returned Gail. "That's the same as saying that each receives from college as much as he gives it. And isn't that true of any activity whatsoever, including the greatest Activity of all—Life itself? The same experience affects two men in different ways, which shows that it is not the experience at all that counts. It is the man, or the mind, that experiences, which is the determining factor."

"That certainly applies to college," Alice said. "Each student has his own idea of what he comes to college for. Some come for love of learning, maybe, but that can mean anything from mere curiosity to real scholarship. Some are bent on nothing but the *process* of learning, and want more and more facts inside their heads. Their em-

phasis is on formal recitation and memory work. The most 'brilliant' students from the point of view of *marks,* are not necessarily the most intelligent. It may be just that they have remarkably retentive memories, or, in other words, a head stored full of information, and the knack of getting at it on a moment's notice. On an examination, they have no need to think out the answer to a question, for instance. They need not even know how to arrive at the answer, so long as they remember the answer of the right 'authority.' "

"As you say, Alice, there is a lot of mere curiosity that passes for desire for knowledge. And then another type of college student comes, perhaps, for the new life the campus offers, for new experiences, new friends, and so on. Such are not students, but dabblers. They dabble wherever they go, and with whatever they pick up to do. They are 'out for experience,' as the saying goes. But paradoxically enough, they never *experience* anything! They go through the motions, but they never learn, because experience is mental, and occurs always within, never without."

"Wouldn't you say that last is the mark of the genuine student?" Alice asked. "He could be called mentally self-reliant. His mind is his kingdom, and study is a conscious discipline leading to the control and mastery of thoughts and thinking. An examination, to him, is a challenge to his power to think and reason for himself."

"Exactly," Gail agreed. "What the true student knows is not stored away in convenient cubby-holes in his brain, but is all related to ideas and general principles. As Emerson once wrote, 'Time dissipates to shining ether the solid angularity of facts,' which is a perfect epitome of the process of mental evolution. We work with facts, until we learn that their function is to attract the mind to the universals of which they are the particulars. When we have substituted principles for details, we have 'shining ether' indeed, for then we see the luminous essence of which the solid fact was the body. We are at the soul of things, then."

"I understand what you mean, in theory," Alice said. "But I don't quite see how it would work in practice. Suppose you 'dissipate' some of the regular college subjects for me. Take history. That's got enough solid facts for anyone!"

"History is easily 'dissipated,' " Gail replied, "because what is it but a demonstration of cycles, which is one of nature's own laws? Is not the study of the rise and fall of nations, philosophy? Does it not reveal the relation of cause and effect in human action? A history lesson can also be a lesson in citizenship, in the individual's responsibility to his nation, as well as the nation's responsibility to the world.

"And what about literature, and the history of ideas? What an insight to the soul of a people is its literature! Think how fascinating it is to trace the ideas men have held, the ideas that ruled the world, because they ruled men's minds! And best of all, those who kindled the minds of their fellows. Those men, the thinkers and teachers of all ages, were the real 'Philosophers,' those who bore the torch of Truth!"

"I'm glad I'm talking to *you* about this, Gail," was Alice's next remark. "Because you never laugh at the ancients. Some of my friends, now, when I mention Plato, say, 'Oh, Plato. He was all right for *his* day. But we're different, now, and Plato just doesn't belong. He's an oldtimer today,' they say. Of course, I'm no authority on the 'great Greeks,' but we read some of Plato's dialogues in our philosophy class last term, and I really enjoyed them no end! I don't always understand what he is saying, but I mean to study him thoroughly myself some day, because I like his ideas. He really makes you think, and think hard!"

"Yes, Alice," replied Gail. "I've heard the same criticism given of many great men of the past. And of the present, too. Some students seem to feel that nothing was done right until they came along!"

"Surely we wouldn't give *all* our time to the ancients," offered Alice. "After all, we have our lives to live now. But I think they could at least be respected as the great men they are."

"And wouldn't the best way to respect them be to make use of their knowledge?" suggested Gail. "What finer way to show gratitude for their efforts, than to take and use what they left for us? It seems that each generation tries to re-do the world with a single magnificant gesture. Doesn't that strike you as contrary to the law of the economy of nature? In the first place, it can't be done anyway, as every 'graduating class' finds out in their own way.

"It reminds me of that toy village in the glass globe. When you turn it upside down or shake it, the snow flies all around. But when the snow settles, it's still the same little town! So, each new generations wants to shake the world—and let the chips fall where they may! But if they read their history books, they would find that when the air clears, it always turns out to be the same scene, after all, or as we say, the same old human nature."

"Well," commented Alice. "We are where the past has brought us. And we can move on *from there,* can't we? Progress is always made by those who have the vision to join the past to the present."

"Exactly," said Gail. "That is how we recognize the Wise. *They* always refer back to those who came before them, and try, not to

bring a new system of thought, but to add to the understanding of what has been taught before. When Solomon said, 'There is nothing new under the sun,' he expressed the attitude of all the great teachers down the ages."

Stream of Wisdom

I wonder what men thought a century ago when they said that the school house was to be the foundation of our free institutions? Did they mean merely an education which would improve the individual's opportunities in a competitive struggle for money? Did they mean a patriotic propaganda which would make the population the half grown up victims of crowd appeal? Did they mean schooling which would lead to mere socialization without understanding or habits of reflection? Or did they mean to encourage reasonableness among the people and so see to it that there would be a sensitive and critical public opinion? Liberty is a cultural achievement; it cannot be preserved by a populace which is moved by passion and sentiment and has no knowledge of the principles upon which life in any free society must always be based. We have too long undervalued intelligence in this country, except that of the narrow expert. All history shows that a free people must be a thinking people, and must prize wisdom, as much as military peoples prize the glory of war. Yes, as much even as our democracy in the past has reverenced business success.

Education preserves and enhances liberty, not only by acquainting people with facts, but most of all by putting the mind in immediate contact with the great free master minds of all ages. Then something happens, something of excellence and human understanding, something liberating, is caught up out of the ashes of the past, which crosses the dead centuries and lives to enrich and light the present. Revolutions have their passing hour and are gone. They come like dreams of horror, they pass and leave but exhaustion and sad awakening. But the stream of wisdom coursing through the centuries flows steadily on. Lost for a time it reappears richer and deeper than before. It has brought with it such freedom and civilization as man has yet known. It is the life of reason which will yet create the republic of the free. —Everett Dean Martin

"THE SMALL COMMUNITY"

IF it is true, as Alexander Pope wrote,

> 'Tis education forms the common mind:
> Just as the twig is bent, the tree's inclined,

then the important thing to find out is what bends the twig, and how. In his latest book, *The Small Community,** Arthur E. Morgan reveals that the search for the answer to these questions has been his life-long pursuit. He explains:

> From the time I was a high-school student I was impressed with the slow and halting course of human progress, and constantly asked myself, What are the controls of human character and personality? What are the keys to the direction of those influences which would lead to the fulfillment of the possibilities of human life? No matter what I did, that question remained near the forefront of my mind, and so my varied experiences became data to be used in trying to answer that question.

Readers of this Magazine are familiar with the general outline of Dr. Morgan's life and objectives (see THEOSOPHY, June 1941), so that the central thesis of *The Small Community* needs no detailed elucidation. It is briefly, "that the fundamental traits of personality are fixed earlier in life than is generally supposed. College students may greatly extend their intellectual outlooks; philosophy and religion may be revolutionized, political views may be changed as greatly; yet the basic habits of action may be but slightly modified by such intellectual and emotional transformations." When it is recognized that strong moral qualities act as determinants of choice throughout the life of the individual, and that these qualities are apparently shaped or developed in early childhood, or at least before college age, the man of action naturally attacks the problem directly at that level, and it is in this that Dr. Morgan differs from the academic sociologist. *The Small Community* is not written for specialists and scholars, nor for students in the ordinary sense; it presents paths of action to men and women of good will who desire to go to work at rebuilding community life in America.

The book begins by tracing to their roots in community life the elements of social ethics which make it possible for people to live constructively and in harmony with each other, showing that the intimate sharing of responsibility in personal relations makes family and community the "seed bed of society." Dr. Morgan believes and

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*Harper & Bros., New York, 1942, $3.00.

has much evidence to prove that "the small primary group or community which has this profound influence is being greatly neglected, and in America is tending rapidly to disappear."

Having established the need for revitalized community life, the author develops his program along broad lines, and thus a second theme emerges. It is, in effect, the description of a social order, the order that would result from wide adoption of Dr. Morgan's community ideal, or rather, the order which he feels would be consistent with general appreciation of the value of community life and attempts to preserve and foster it. The idea of "Regionalism" in government is early introduced. Theoretically, Dr. Morgan advocates government that is more functional and less political. No form of government should be self-perpetuating, but should exist simply to fulfill needs. State lines, he points out, particularly when they cut up regions that have common interests and problems, actually interfere with efficient government. He is not so much concerned with blueprints for successful regionalism as with what is implied by the idea of reforming the several structures of government in America to serve actual needs. "In regionalism we have not a specific plan, but an atttiude toward society and its problems."

It is of interest that the concept of regionalism, explored many years ago in the pages of THEOSOPHY, is now coming to the fore as the result of an educational impulse. Men who are primarily concerned with the growth of true self-government incline naturally to regionalism because, differing from "political" government, it tends to measure the value of any administrative form by its objective usefulness. Political government, and the old theory of the State, involve worn-out conceptions of sovereignty, perpetuating the selfish allegiances of the past. "Regionalism," Dr. Morgan writes, "must be a servant of the general good, and not its master."

> It is a means, not an end. It denies absolute sovereignty to any limited area or people. It departs from any concept of political sovereignty, which would see the state as the ultimate value. Regional government need be no more permanent than the issue it seeks to solve. . . . The concept of dynamic regionalism tends to increase and to displace the idea of static absolute sovereignty, with its rigid "sets" in political boundaries and functions. This is a fundamental change in outlook.

Regionalism becomes important to Dr. Morgan as a means of integrating the working of small community government with larger units. In past centuries small communities were isolated and more or less self-sufficient. Today, however, the industrial organization of the world makes a return to the old community *forms* impossible,

and the need is rather to discover the situations in modern life which can be made to serve the same educational and character-forming functions. Dr. Morgan feels that here in America, where the habit of deliberateness and planning in national life has already a beginning, there is opportunity for a successful effort to recover the values of community living. A paragraph makes clear his objective.

> A clear concept of the community as a fundamental element in human affairs—as a way of life and an attitude toward life—cannot be counted upon to spring up spontaneously. The idea of self-conscious, critical design for the small community, with a spirit of universality instead of provincialism, and with a conscious striving for a sense of proportion, will develop slowly, and must be transmitted by the contagion of both word and example. In the long history of numberless communities that concept has seldom emerged. When it has appeared, the results have been important in world history. Such results have been seen in the founding of Greek colonies, in the origin of the Hebrew state, and in the settlement of New England, Pennsylvania, and southern New Jersey, not to mention similarly significant undertakings in ancient East Indian civilizations.

This ideal is not mechanically conceived, in terms of contractual forms of community government, but arises from a perception of the spirit that has been embodied in past communities of various sorts. The great historical change known as the Reformation was born in the pre-reformation communities and brotherhoods of the late medieval period. "The great tradition of political and religious freedom survived in England largely because Wyclif, one of the greatest spirits England ever knew, had sent his Lollard preachers through the villages, arousing the old democratic community spirit as the essence of a new vision."

Such illustrations could be multiplied. Dr. Morgan might have described the wave of moral influence which spread over the Greek world during the sixth century B. C., originating in the school of Pythagoras at Crotona. The "community" of this school, which the Senators of Crotona had invited the sage to establish, was quite literally a "seed-bed" of future society, for, nine centuries later, the Neoplatonist Iamblichus observed of the work of Pythagoras:

> He unfolded the friendship of all things toward all. Indeed, he delivered such an admirable friendship to his associates that even now (300 A. D.) those who are benevolent in the extreme toward each other are said to belong to the Pythagoreans.

Considering the genesis of the community spirit in these terms, there are these questions: What causes a Wyclif, a Pythagoras, or a Christ, to arise? What conditions are the most conducive to the development of men who serve the same ideals as they?

Without Reincarnation, the first query is virtually unanswerable. Although the "bending of the twig" by early environment and education helps to account for some of the traits of mature men, these factors are wholly inadequate as explanations of the sheer moral genius embodied in the great teachers of the race. Even the researches of modern educational psychologists, noted by Dr. Morgan, which indicate the extreme importance of the first years of child life, may be easily recognized as evidence for, rather than against, Reincarnation. For if moral endowments are brought to the child by the incarnating Ego, their early emergence would naturally suggest to one ignoring pre-existence that childhood, and even babyhood, as the Behaviorists maintain, are crucial periods in the formation of character.

But whether or not Reincarnation be accepted, the fact remains that home and community are by far the most important educational influences in human life. As Wm. Q. Judge wrote in one of his articles, "To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals." He continues:

> Suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties; then, . . . the precedent gradually gains acceptance; the way is paved for the advent of an ascending cycle. . . .

Dr. Morgan's earlier book, *The Long Road,* is really a brief treatise on this law of social regeneration. In twentieth century language, he teaches the same doctrine, without, it is true, the metaphysical conceptions which mean so much to Theosophical students, as the foundation of their philosophy, but nevertheless, with the same essential spirit. Associations of Theosophical students are endeavoring to provide the same kind of community inspiration that Pythagoras generated among his countrymen, that Dr. Morgan is working toward at a very practical level in the personal example of his activities and through his books.

The Small Community may not be taken up and followed as a text in just the way that its author had perhaps hoped, even along general lines, but it should and doubtless will bring a very real perception of the crisis which educational failure in home and community has wrought. Philosophically, the book redirects attention to roots of constructive social relations in the basic attitudes of in-

dividuals—a reality that has been neglected for many decades, most of the emphasis in social thought having been on political and economic forms. Because the community is primarily responsible for shaping those attitudes, Dr. Morgan would reshape the communuity itself, thereby increasing its character-building qualities. In such a consciously planned community, he writes, "the unity will result from free inquiry, the scientific spirit, education, and the process of critical synthesis, given force and vitality by a spirit of aspiration and social purpose." These motivations would replace the rule of tradition, and often inertia, which in the past has dominated the habits and customs of the small community. The transition to this new type of community would be, he thinks, "a new development in the evolution of human society."

But how shall this spirit of "aspiration and social purpose" be roused and fostered, if not through the initial promulgation of a dynamic philosophy of life? Our communities would never have declined had there been clear reasons in the minds of the people for their preservation and continual revitalization. The difference, or rather the distinction, between the method adopted by Dr. Morgan and that of the theosophists, is that the latter are trying to spread basic ideas which, when once grasped, will find expression in countless constructive ways, building toward a better community and society as a whole, while Dr. Morgan is acting now to construct forms through which rising social aspirations may find wise and effective employment.

The Small Community should be widely read as prophetic of the general direction in which practical social philosophy must move, if a free society is to be preserved in these United States.

"GREAT IS THE SOUL"

The soul makes no appeal from itself. Our religion vulgarly stands on numbers of believers. Whenever the appeal is made,—no matter how indirectly,—to numbers, proclamation is then and there made, that religion is not. It makes no difference whether the appeal is to numbers or to one. The faith that stands on authority is not faith. The reliance on authority, measures the decline of religion, the withdrawal of the soul. The position men have given to Jesus, now for many centuries of history, is a position of authority. It characterizes themselves. It cannot alter the eternal facts. Great is the soul, and plain. It is no flatterer, it is no follower; it never appeals from itself. It always believes in itself. —EMERSON

EACH MEMBER A CENTRE

SOME years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy,* and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal

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NOTE.—This article first appeared in the *Path,* October, 1895.

ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE

THEOSOPHIZING OUR NATION

Each one is moving onward—perhaps below us, possibly above. From the one above, we can obtain help. To the one below, we can give help. Such is the interdependence which should exist between all conscious beings; and under such a conception our civilization would not be as it is now. We should not find every man's hand raised against every other man. We should not see those in poor case finding fault with the wrong conditions, but finding fault rather with their own wrong relations to others at some time when they abused the power they had. We should see each one trying to discipline *himself*, trying to bring himself into proper relation with all the rest—not so much outwardly, perhaps, as inwardly; for we may be sure that if we make clean the inside of the bowl, the outside will take care of itself. We have no greater duty to perform than to make clear and clean our natures—to make them *true*, to make them in accord with the great object of all life, the evolution of soul. We can not wait to make our start in this direction until the nation wakes up to Theosophy; for the nation will itself awake only when each individual wakes up to that which is in himself and by his thought and action instills a similar thought and action in other human beings. Supposing each one determined to do all he could for every other one wherever he could, do you think that *anybody* would suffer? Not one! There would be more to help than those to suffer.

—ROBERT CROSBIE

ON THE LOOKOUT

Teen-age Crime

Juvenile delinquency continues to absorb the serious consideration of citizens on the home front. Lookout has thrice previously reported on the problem (see issues of June, September, and December, 1942), and it will be seen that the prevalence of teen-age crime is increasing, not diminishing, as time goes on. *Newsweek* (Nov. 9, 1942) presented a country-wide survey of the situation:

> By last week the problem added up to one of the war's worst worries for parents, teachers, public officials, social workers, and miscellaneous adult citizens. Since Pearl Harbor, the nation's annual incidence of 200,000 juvenile delinquencies had boomed 15 to 20 per cent.
>
> But statistics could not tell the full story: even in normal times many cases of youthful misdemeanor go unreported or even ignored, and wartime exaggerates this haphazard situation because overworked welfare workers and police can't be thorough. FBI figures were admittedly incomplete, based on fingerprint records kept variously by police courts.

"The Figures Themselves"

> However, the figures themselves were depressing enough. Reported cases of youthful crime were up 15 to 18 per cent in Boston, 9 per cent in Chicago, 14 per cent in New York (30 per cent among girls 11 to 13), 15 to 20 per cent in Kansas City (107 per cent among 17-year-olds), 17 per cent in Los Angeles, 15 per cent in Washington, 7 to 9 per cent in Dallas, 20 per cent in St. Louis, 38 per cent in Jacksonville . . . 50 per cent in San Diego, and 14 per cent for boys and 30 per cent for girls in Portland, Ore.
>
> In San Francisco . . . statistics showed 284 cases of juvenile delinquency for the first eight months of 1942 as compared with 173 for the corresponding 1941 period—a rise attributable in large measure to the fact that as a West Coast port of embarkation, the city has attracted more than its share of junior thrill seekers. Cases dealt with by Hartford (Conn.) Juvenile Court in the first two months after Pearl Harbor as compared with the same 1941 period went up 188 per cent. . . .
>
> In *Newsweek's* coast-to-coast checkup, juvenile-court judges, child-guidance experts, and school authorities almost to a man blamed the rising tide of juvenile delinquency on the war:
>
> Youngsters got jobs that paid them more money than they knew how to handle. One New England stripling, earning seventy dollars

a week, blithely allocated his new fortune to thrice-weekly visits to movies, beer parlors, roller-skating rinks, dance halls, and penny arcades.

The draft claimed such traditional good influences as older brothers, play directors, schoolteachers, and welfare workers. The Child Welfare League of America estimated that of the normal 100,000 social-welfare jobs in the country, 40,000 are now vacant. Of these 12,000 are urgent.

MULTIPLE EFFECTS

Absence of war-working mothers and sisters freed youngsters of family supervision for long periods—often at the critical hours of meal and playtime. One Hartford boy told a social worker that he gets his own breakfast and lunch and is left alone in the house from 7 p.m. to 8 a.m.

Girls, worried about whether there would be "any boys left" after the war, swelled the runaway army by tagging after new-found soldier friends. . . .

Parental fears of bombings and their worries about relatives in the armed forces communicated themselves to the children, made them more emotionally unstable and, as a form of self-protection, instinctively more aggressive.

Shorter school terms to permit children to work on farms disrupted discipline.

Increased talk of violence and hatred bred contempt for law and order in childish minds. Theater managers in Boston and New York reported unprecedented acts of vandalism against furniture, draperies, and vending machines by mixed gangs of teen-aged hoodlums.

As for the immediate steps taken to counteract all these influences, most experts agreed that they were, at best, stop-gaps. The most effective measure, they declared, would be something like England's: when juvenile delinquency there rose 41 per cent for children under 14 in the first year of war, educational and recreational service previously pared down were hastily restored. . . .

"A VAST WAVE"

A Los Angeles *Times* dispatch from Oxnard, California, dated Dec. 21, 1942, reported:

Thirteen suspects—all under 18 years of age—were in jail here today following their arrest on charges of having taken part in the ransacking and plundering of four homes in another outbreak of juvenile gang terrorism.

The following day, the *Times* recounted:

> Only quick action by police in apprehending 13 suspects after a series of burglaries here prevented the city from suffering a vast wave of burglaries, Chief of Police Glenn Waggener said today.
>
> Confessions obtained today from two youthful suspects in the plundering of four homes here Saturday night disclosed that plans had been made for a systematic series of burglaries which would have left Christmas sadly without gifts and would have cost the city thousands of dollars in expensive jewelry, clocks, radios and clothing.
>
> Waggener said the suspects, all under 18, probably are affiliated with juvenile gangs now operating throughout the Southland. City officials have stated they will stop at nothing to stamp out the plague.

"Murder in the Kindergarten"

We reprint in full a *Christian Century* editorial from the issue of Dec. 23, 1942, bearing the above title:

> Some writer of mystery stories may be tempted to use this title if the present "reign of terror" in the New York public schools is not checked before it invades the lower grades. Thus far it has reached the stage of murder only at the high school level. Two boys recently out of school returned and fatally shot a teacher; they have been sent to Sing Sing with fifty-year sentences. But though homicide has not yet occurred in the grammar grades, acts of violence have become appallingly frequent and serious, insomuch that the New York teachers guild, having appealed to the superintendent of schools two months ago without receiving a response, has gone over the heads of the superintendent and the board of education in a direct appeal to the police commissioner for protection. In some precincts where student violence has been especially prevalent, police sergeants have given assurance that they will stand by in readiness to quell disorder.

"Back of it All"

> The trouble is apparently not the fault of the teachers but roots in the breakdown of discipline in homes and is accentuated by the crowded condition of the schools and the lack of adequate facilities for child guidance and the special handling of difficult individual cases. Back of all this lies the social and economic confusion which has disturbed the patterns of orderly living for a considerable part of the population. Police protection for teachers, as promised by Commissioner Valentine, and smaller classes and improved facilities for dealing with problem children, as suggested by the school superintendent, are necessary measures, but they do not remedy the conditions out of which these disorders in the schools arise. Violence against teachers is symptomatic of something far more serious with which

neither the school authorities nor the police alone nor both together can be expected to cope successfully. That far more serious thing, which we now know can blaze out in a nazified revolt against civilization itself, is involved in the choice of goals which a nation sets for itself. It is not yet clear whether it is possible for a state to avoid paying this terrible price for the decision to engage in total war. To those who have ears to hear, the plea of the New York teachers provides a clear warning.

THE CHILDREN'S WAR

A study at Bellevue Hospital, N. Y., shows the effect of war on an even younger age-group:

Children between the ages of 7 and 13 reflect the cynical, disillusioned attitude prevalent after the last war, with no positive idea of what we are fighting for this time, according to a study made on the Children's Ward by two Bellevue Hospital psychiatrists, Dr. Lauretta Bender and Dr. John Frosch, says Science Service.

The war so far has had no disturbing mental effect on these children, although they reacted with fear and anxiety to the threat of being separated from their parents. . . .

"GLORIFICATION OF PEACE"

Although the children agreed that "war was bad," war has no very personal meaning to the average young child, according to these psychiatrists. Death and killing do not mean the same to them as to adults. In the few cases of anxiety over the war, this seemed to be due primarily to personal, emotional problems at home. "Glorification of war was conspicuous by its absence and surprisingly few thought of war in terms of bravery, heroism, freedom and patriotism," these observers found. "If anything, there was a glorification of peace."

A NEW DARK AGE?

From Charles Seymour, president of Yale University, comes a warning of the hazards of blacking out our culture and traditions as preserved and disseminated by the nation's colleges and universities:

". . . As our resources and our capacities are more and more concentrated upon a task involving material instruments of destruction, other purposes of life are pushed into the background."

President Seymour held that if universities allowed themselves to be overwhelmed by such a materialistic philosophy activated by "unthinking public opinion," the country would be faced with a regime of intellectual mediocrity and spiritual stagnation akin to the Dark Ages.

"However glaring the failures of our colleges and universities in the past," he declared, "they have given protection to the things of the mind and the spirit and they have refused to bow the knee to a materialistic culture. That position they must not surrender." (New York *Times,* Dec. 7, 1942.)

The college, like other social communities, including the family, has suffered a moral decline in America, a trend which must be reversed if the Dark Age is ever to brighten. The need for community ethics in general is the dominant theme of Arthur E. Morgan's work. (See "The Small Community" in this issue.)

High Pay and Scholarship

In connection with recent Lookout notes on higher education in America (Theosophy xxx, 333, 473; xxxi, 86), the Thirty-Sixth Annual Report of the Carnegie Foundation for the Advancement of Teaching provides "left-hand proof" that the Theosophical principles of education are the *realistic* ones. It is the contention of Theosophy that real progress in or out of school cannot be charted, "marked," or "examined," save by the individual himself. A ten-year analysis of the relation between high marks in college and high salaries or advancement in business was completed recently by the Carnegie Foundation. The results point to very little causal connection, so to speak, between academic achievement, as measured by "grades," and business achievement as computed by wages. Success in both fields being computed in false terms, it would indeed be marvelous if anything *but* a negative conclusion were reached.

The following account is from the New York *Times,* March 2, 1942:

The analysis was made by Dr. William S. Learned of the foundation, who prevailed upon 1,227 men, graduated ten years ago from various Pennsylvania colleges, to give the facts of their experience since graduation. Their college standing had been determined before graduation by a twelve-hour examination covering nearly the entire range of liberal arts studies.

Supplementing the finding that college marks do not foreshadow financial success, Dr. Learned found 40 per cent of the high-marks men had chosen their life occupations because of their interest rather than because of the money return. [Too little "business sense," or—too much common sense?]

"Fruitful Insights"

Dr. Learned concluded:

"The outstanding impression which the data leave with the objective inquirer is certainly not one of close correspondence between

academic record and later achievement as expressed in salaries or advancement in position. It is fairly clear that the average 'grade' in college, or at least an examination index of mastered knowledge, is usually a factor of some importance in predicting a student's success, but it is obvious too that with this measure alone one often fails to penetrate to the real explanation of a student's power or weakness.

"To be significant the measure of a student's knowledge must be considered in the setting of his moral and emotional qualities and in the light of his dominant attitudes; it must be supplemented with an estimate of his skill in arriving at fruitful insights and of his willingness to respect and pursue them."

(About 40 per cent seem to have demonstrated their "skill in arriving at fruitful insights." See above.)

"Too Much To Expect"

"Few such observations now go into the official record. This usually sets down with democratic lack of discrimination features which may have little importance in a given case, while overlooking traits or circumstances that are eloquent for the individual's future. It is too much to expect that the financial rewards of life will ever arrange themselves outwardly in accordance with any reasonable scale of 'just deserts.'"

This "democratic lack of discrimination" is responsible for the concept of education as purely mechanical, materialistic and (financially) "practical." The development, growth and expansion of character and mind are passed over in favor of training the brain in what are termed by Mr. Judge in the *Ocean,* the characteristics of Lower Manas. Thus, scarce any attention is given to the culture of concentration, to the awakening of the intuition, or the "fruitful insights," in Dr. Learned's words.

It *is* "too much to expect" that life will ever arrange itself in accordance with such "outward" or superficial scales of values. The seeming inequalities, injustices, etc., will never be understood on any other basis than those twin doctrines of Karma and Reincarnation, which attest the possibility, the reality, even, of a higher life for every soul.

"Amerigo"

The late Stefan Zweig, author of popular biographies, has turned his gift for historical story-telling to the moot subject of the christening of America, in a small volume, *Amerigo,* subtitled, "A Comedy of Errors in History" (New York: Viking Press, 1942). Having reviewed the source material on the long controversy over the case of

"Americus" Vespucci, he concludes that "it is thanks solely to a misunderstanding that America is called America" (p. 62).

Zweig presents the actual naming of the New World as the whim of a certain Waldseemüller, a "twenty-seven-year-old humanist in a remote little town"—the town of Saint-Dié, a small section of the Duchy of Lorraine. He touches briefly on what he calls a "minor analogy" of history, and what other historians are wont to class under the title of "curious coincidences," for want of a scientific explanation:

> Strangely enough (history loves the game of minor analogies), this small town has already been responsible for a book which had influence on the discovery of America. For it was just here that the Bishop d'Ailly wrote the work *Imago Mundi* which, together with Toscanelli's letter, supplied Columbus with the final impetus to sail in search of India by the western route. . . . Thus a certain pre-Columbian connexion between America and Saint-Dié cannot be denied (p. 50).

"The Land of Americus"

Waldseemüller was the mathematician and geographer of a "miniature academy" of humanists under the Duke René II, governor of Saint-Dié. The first work of this little group was the *Cosmographiae Introductio,* a new edition of Ptolemy's *Cosmographia,* including "the four journeys of Amerigo Vespucci," and appearing in 1507. It is to this book that Zweig traces the actual naming of America, and the paragraph in which Waldseemüller presumably proposes the name for the first time reads as follows, in English translation:

> But now these parts have been more extensively explored and another fourth part has been discovered by Americus Vespucius (as will appear in what follows): wherefore I do not see what is rightly to hinder us from calling it Amerige or America, *i.e.* the land of Americus, after its discoverer Americus, a man of sagacious mind, since both Europe and Asia have got their names from women.

Solely a Misunderstanding

In Zweig's own words:

> Thus it is thanks solely to a misunderstanding that America is called America. Actually the misunderstanding is twofold; for had the *"insignis poeta,"* Jean Basin, chosen to translate the name Amerigo into Latin, Albericus, as others had, then New York and Washington today would lie not in America but in Alberica. But now the letters of this name have finally been cast, the letters formed into a word, and so it passes from book to book, from mouth to mouth, irrevocable

and unforgettable. It exists, it lives, this new word, and not only by accidental suggestion of Waldseemüller, not by logic or by chance, by right or wrong, but by its inherent phonetic power. America—the word begins and ends with the fullest-sounding vowel in our language. It is good for the cry of enthusiasm, clear for the memory—a strong, full, masculine word, fitting for a young country and a strong nation striving for development. The insignificant little geographer unconsciously created something of meaning with his historical mistake when he gave this world rising out of the dark this brother name of Asia, Europe, and Africa. . . (p. 62).

"A Peculiarly Subtle Point"

But in this comedy of errors, history, just as magnificent in tragedy as inventive in farce, has contrived a peculiarly subtle point. Waldseemüller's suggestion has hardly reached the public before it is immediately received with enthusiasm. . . . The name America is to be found everywhere—on every globe and map, in every book and letter—with one exception: a single map, a map appearing in 1513, and thus six years after Waldseemüller's original one bearing the name America. But who is this obstinate geographer indignantly rebelling against the new name? Ludicrously enough, it is none other than the very man who invented this name—Waldseemüller himself! . . . No one will ever know why Waldseemüller himself wished to deprive the new continent of the name America, which he invented. In any case, it is too late for any correction. . . . In vain does the insignificant little man, who was the first to pronounce it, try shamefully to suppress and keep secret the word America—for it is already floating in the air, leaping from letter to letter, from book to book, mouth to mouth; flying through space and time, irresistible and immortal, for it represents at once reality and idea (pp. 66-7).

One wonders, reading this highly colored account, whether, after all, it is Zweig, and not "history" that loves the game of *minor analogies!* Surely this is coincidence too coincidental!

"A Strange Instinct"

Zweig briefly touches on an incident which is of more than passing interest to theosophists, particularly in relation to the "witnesses on the scene":

This fallacious glory of Vespucci as discoverer of the New World shines bright and undimmed through the whole of the sixteenth century. Only once is a rather feeble protest uttered. It comes from a strange man, one Miguel Serveto, who later attained the tragic fame of being thrown on the pyre by Calvin in Geneva, as the first victim of a Protestant Inquisition. Servetus's character is an extraordinary one in the history of human intellect: half-genius, half-fool, he is a

dissatisfied, cavilling will-o'-the-wisp, who always feels obliged to present his opinion in the most violent manner in every field of science. But this actually unproductive man possesses a strange instinct for touching everywhere on important problems. In medicine he foresees, almost exactly, Harvey's theory of the circulation of the blood; in theology he puts his finger on Calvin's greatest weakness; in everything he is aided by a strange faculty of foresight, if not to solve problems, at least to bring them to light. In geography, too, he touches on the crucial problem. Outlawed by the Church, he flees to Lyon, where he practises as a physician under an assumed name, and publishes at the same time, in 1535, a new edition of Ptolemy which he furnishes with his own comments. . . . Servetus is the first to raise certain objections against the general overestimation of Vespucci and the suggested christening of the new continent. . . . What Servetus hints at is only that people should recognize Vespucci *and* Columbus. And so it is that without the possession of concrete proofs, without more exact knowledge of the historical situation, but simply from his suspicious instinct of sensing errors and tackling problems from a fresh angle, Servetus is the first to indicate that all is not well with Vespucci's fame—a fame which has been let loose on the world with the violence of an avalanche (pp. 76-78).

It may have been a "strange instinct" of Servetus or it may have been knowledge. Knowledge, for instance, of the Egyptian *Books of Hermes* which show that the ancients understood about the circulation of the blood, long before Harvey (*Isis*, I, 454), and knowledge of the "anciently universal Wisdom Religion" which alone had no "weakness," logically or biologically.

"The Will of Fate"

Amerigo ends with these pious words:

> It was not the will of a person that carried this mortal name into immortality; rather it was the will of fate which remains always right, even when it seems to do wrong. Where this higher will commands, one can only acquiesce. And thus it is that today, as a matter of course, we use the word which in a capricious mood blind chance contrived as the only true and conceivable one: the echoing, resounding word America!

The dramatized history of *Amerigo* inspires us to paraphrase Kipling: "It may be history, but is it *true?*" For Zweig, using that well-known device, the truth, nothing but the truth, *but not the whole truth,* has evidently told the story in the wrong proportions, or misplaced his emphasis. The facts we may assume are true, as facts. But the author's preoccupation with the inexplicable ways of "Fate" ("God" to some) would appear to have led him astray.

We turn to *Isis Unveiled,* and read the following:

> . . . the name of *America* . . . may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, than to Americus Vespucius, whose name by the bye, was never Americus at all, but *Albericus,* a trifling difference not deemed worth mentioning till very lately by *exact* history. We adduce the following reasons in favor of our argument:
>
> 1ST. Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.
>
> *Ic* or *ique,* as a terminal, means great, as *cazique,* etc.
>
> Columbus mentions, in his fourth voyage, the village *Cariai,* probably *Caîcai.* The people abounded with sorcerers, or medicine men; and this was the region of the Americ range, 3,000 feet high.

"AMERICA PROVINCIA"

> Yet he omits to mention this word.
>
> The name *America Provincia,* first appeared on a map published at Bâsle, in 1522. Till that time, the region was believed to be part of India. That year Nicaragua was conquered by Gil Gonzales de Avida.
>
> 2D. "The Northmen who visited the continent in the tenth century, a low level coast thickly covered with wood," called it *Markland,* from *mark,* a wood. The *r* had a rolling sound as in *marrick.* A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as MeruAH, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory.
>
> "It is most plausible," says Professor Wilder, "that the State of Central America, where we find the name *Americ* signifying (like the Hindu Meru we may add) great mountain, gave the continent its name. Vespucius would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg's theory of *Atlan* as the source of Atlas and Atlantic is verified, the two hypotheses could agree most charmingly. . . . " (*Isis,* I, 591-2.)

As a contrast to Zweig's treatment of this subject we refer the reader to another Lookout item, THEOSOPHY, XXVI, 477, which reports how the above passage from *Isis* was used, almost verbatim, without credit being given to H. P. Blavatsky. Zweig's sketchy and

rather fanciful treatment is unfortunate, because superficial. But conscious plagiarism is still more unfortunate, because it allows the personal shadow of the writer to hide the source of light from others.

Mind and Muscle

In the course of approximately a year, medical ideas on the treatment of infantile paralysis have been completely reversed by the work of one Sister Kenny, an Australian nurse. By her method, a very large proportion of children who would have been hopeless cripples can be restored to normal. The essentials of the treatment are massage and mobilization of affected muscles, in contrast with the former orthodox immobilization; the application of warmth; but especially the concentration of the child's will upon retaining specific muscles.

There is considerable hope that this success may lead to fundamental re-examination of numberless other mistaken methods still in use by the allopathic sect. At any time, anywhere, that medical treatment veers away from drugs and serums toward natural methods, and especially where the *active will* of the patient is drawn into it, Theosophists have cause for gratitude—so long as delusions of the nature of those employed in "faith" healing are not also involved.

The readiness with which this unorthodox method was accepted is surprising. It seems to have been due to the fact that the orthodox treatment was just about 100 per cent unsuccessful, and that patients who escaped disaster recovered purely as a matter of personal karma.

This latter phase acquires new interest from the recent discovery that many children, if not most, suffer at one time or another from "abortive" poliomyelitis, which does not damage them. But explanation of their "immunity" will not be found in the regions of matter.

"Out of the Body"

The following article by Wickes Wamboldt appeared in the "Looking at Life" column of the Westerly (R. I.) *Sun,* Sept. 13, 1942:

> One can gauge one's moral character by asking himself, "What would I do if I were out of my physical body? If I could step out of my body, go where I please and do what I please with no possibility of being seen or recognized, where would I go and what would I do? If I could contact other persons and put ideas into their minds which they would think were their own ideas, what kind of ideas would I convey to them? Could I be trusted to do only that which is upright and give only suggestions of like character if I were out of my body?"
>
> If a person were out of his body, he might not have certain temptations he has while in his body. But suppose his temptations are not of his body but of his spirit; then would freedom from his

body free him from his temptations? With no way of anyone's identifying him, what would a person do who was out of his body, yet who contained within himself all the desires he felt while in his body?

"UNSEEN AND UNCOMPREHENDED"

I have often wondered whether we do our social order a service or a disservice when we execute a criminal and free him from his body. Where does his spirit go and what does it do? Is he freer to carry on in his harmful ways out of the body than in it? Unseen and uncomprehended can he reach and influence minds that he could not touch while he was in the flesh? Is a criminal spirit less a menace to mankind in its physical body or out of it?

Are unaccountable wrong deeds which some good persons do, the result of ideas put into unsuspecting minds by sinful disembodied spirits? It is not uncommon for a person to do something which causes him to ask himself in horrified amazement, "Whatever possessed me to do that?" What did possess him? Perhaps if his physical eyes could have perceived the unseen, he would know what possessed him.

Perhaps the spirits of those who are on a low physical plane are earthbound; perhaps they stay around here after the change called death takes place. Perhaps they cannot get away. Perhaps they do not want to get away. Perhaps the very crudeness of this world is attractive to them.

TO WHAT SPHERE?

No matter how we account for the fact, we know that we have thoughts that get us into trouble. We have thoughts we do not like. We have thoughts that lead us astray. Where do they come from?

We know another thing, too: That there is a way for a person to protect himself from harmful thoughts, and that to impart a knowledge of that way is one of the greatest purposes of religious instruction.

If it is assumed that there are unseen forces which would mislead and molest us, can it not also be assumed that there are unseen forces which would guide and protect us?

So what would I be out of my body?—a force for good or for evil? To what sphere would I be attracted out of my body?—a sphere of good or a sphere of evil?

This is a partial expression of Theosophical ideas; partial, because their scientific basis and philosophical foundation, as provided in the Secret Doctrine, is omitted. What might otherwise appear to the skeptical mind as vague imaginings, become logical tenets when supported by the teachings of the seven principles of man, the after-death states, the interrelation of souls, and the power of thought.